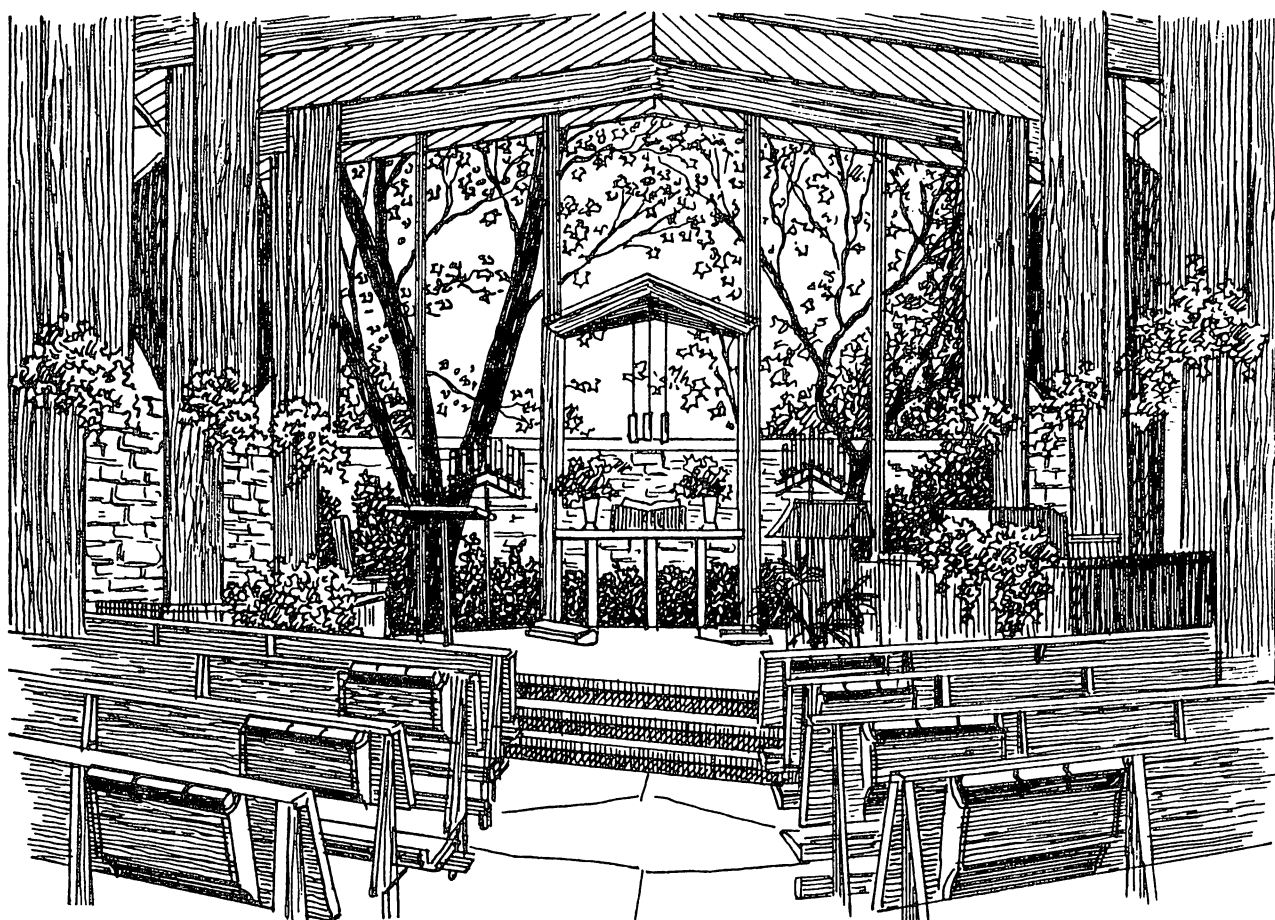


Official
Publication,
Swedenborgian Church
of
North America

The Messenger

June 1992



SWEDENBORG SCHOOL OF RELIGION

48 SARGENT STREET
NEWTON, MASS. 02158



Church of the Open Word - Swedenborgian

St. Louis, Missouri

Contents

- 83 Living Together Spiritually
Eli Dale
- 84 Bradshaw a Success in Pawnee Rock
- 85 His Grace Has Seen Me Home
Joy Henderson
- 85 Grace
Poem by Kelly Cherry
- 86 Temenos Blossoms
Ernest Martin
- 87 We Thank You
- 88 The Lord is in His Holy Temple...
Carolyn Bower
- 89 What is Home and Who is Family?
Convention Mini-courses
- 90 Convention Schedule
- 91 Marriage Enrichment
- 94 Pacific Coast Association Retreat

Departments

- 82 Moving Toward the Light
David P. Johnson
- 92 Opinion
- 93 NCC News
- 95 Commencements
- 95 Swedenborgian Church Statistics
- 96 The President Reports
Richard H. Tafel, Jr.

Our Cover: *Church of the Open Word — Swedenborgian, St. Louis, Missouri*

The Messenger

Publisher: The Communications Support Unit

Published monthly, except August, by the Swedenborgian Church of North America (founded 1817, incorporated 1861 as the General Convention of the New Jerusalem in the United States of America).

June 1992
Volume 212, No. 6
Whole Number 5171

Patte LeVan, *Editor*
Linda Mahler,
Town and Country Press,
Layout and typesetting

Editorial Address:

The Messenger
1592 N. 400 W.
LaPorte, IN 46350

Business & Subscription Address:

Central Office
48 Sargent Street
Newton, MA 02158

The opinions of the contributors do not necessarily reflect the views of the Editor or the Communications Support Unit, or represent the position of the church. Subscription free to members of the Swedenborgian Church; non-members, \$12.00 a year; foreign \$15.00 a year; gift subscription from a member, \$5.00 a year; single copies \$1.00.

Deadline for material:

Six weeks before the first day of the month of issue.

Moving Toward the Light

Father's Day Reflections, Then and Now

Guest Editorial by David P. Johnson

Along with marriage, being a father has been the most rewarding and challenging of experiences, from the time the first tiny bundle was brought home to the moment of this writing. How small and dependent, how fragile that baby was. Could I pick him up and not crush a tiny hand? Was he crying because he was hungry or was he hurting? Could I go to sleep and know he was all right? Yes, fathers have these fears, too.

Having six children gave me many opportunities to learn and by the time the sixth arrived, I figured I had learned enough to be a reasonably good father. My own philosophy was that I should try to be as able a guide, teacher, disciplinarian, and model as I could. When I didn't measure up to my own expectations, I felt sad and scolded myself. Later experience showed me that I had also goofed when I had not realized it. I regret those mistakes, but don't feel guilty, because I could only be what I was at that time.

Then of course, Dad is virtually magic. He can fix anything! He knows just what to do at any time! That is, until these wise little ones begin to discover how many mistakes I made or what wrong answers I gave. So I fell off the pedestal a number of times and had to gain their respect by being just plain human. That turned out to be a lot more fun and comfortable and has been the basis of our relationship through the years. Some of my happiest moments have been when my adult sons and daughters instruct or correct me. That says we're on equal footing—friends and companions as well as parent and offspring. It also says they are mature and in reasonable charge of their lives.

A primary effort as father was to try to be able to offer what counsel and wisdom I could, yet let the children recognize the limits of my knowledge. Consequently their choices regarding education, work or profession, wife or husband and religious affiliation were supported and recognized, whether or not I may have wished otherwise sometimes. Today I have the warm inner feeling they have chosen what will be most valuable to them in their spiritual growth and daily lives.

Always there are those worrisome little thoughts: "Was I the kind of father that gave them enough love? Was my modeling clear enough that they could learn some of the basic realities of life? Did I hand on a sound spiritual heritage?" Then comes those unexpected moments when the now more experienced daughters and sons begin to share their love and appreciation of what the earlier years

(Continued on page 95)

Living Together Spiritually

Eli Dale

In kindergarten they taught me the pledge of allegiance. When the Rainbow Warrior was sunk, Greenpeace asked for a monthly pledge to keep their ecology work afloat. When I was married I made a pledge. So when I got into church life and was asked to make a pledge, the concept wasn't foreign. It would only be a matter of determining my support. And there began the questions I am still struggling with.

What am I supporting? What's it worth to me? What is support? How does supporting a church fit in with the rest of my financial management? Does supporting a church have anything to do with financial management? What is money? Whose is it? What is church? Do I love my church? Do I measure my love for my church with money? What old expectations and judgments are waiting to jump out at me? Can any amount be enough? Isn't money unspiritual? How do I get out of this?

Several years ago, I heard a report on the radio about how people in the Far East regard their place in the grand scheme of things around the issue of "what needs to be fed?" The essence of the report was: Given two pennies, a person would spend one penny on a bowl of rice to feed the body and the other penny on a poem to feed the soul.

Well, that's pretty simple. Half of my resources—or at least, an amount equal to my food budget—should go to my soul. No way! That's a lot of money! I have to save for my old age, put something by for an emergency. There isn't a lot of support here for getting very skinny and living close to the bone because we're spending half our income on poems,

paintings, and gifts to the guru. It's just too scary.

My first reaction was to modify this formula. How about lunch money? Can I spend on church the amount I spend on lunch? At the time, I was pretty cheap about lunch and got by on \$10 per week. That seemed ok. It was almost painless as long as I didn't think of it as \$520 a year—an amount of money I'm sure I could think of something else to do with. It was an easy answer and I didn't have to look any deeper. When I quit working and stopped eating lunch at Aunt Leoni's, I just lowered my pledge because my lunch budget went down.

◆
*...Maybe I should
take another look at
my relationship to
my "spiritual
home."*
◆

We were developing our family philosophy about charitable giving, too. We figured we were making out like bandits because we bought our house at a very low price and didn't have any kids, so we ought to be able to put a fair chunk of money back into good works in the world. We developed this idea: The money we are not spending on children should be spent on the world. "How much would you spend on a child?" was not a hard question. The hard

question was, "How many children don't you have?" We decided we didn't have one. Then we guessed that the state was paying aid recipients about \$375 per child (don't ask me where we got this information). So we should be able to contribute \$375 to charity every month. I don't think we actually ever reached that level of giving, but we've come close, depending on whether we are earning one or two incomes.

We decided that contributions to church, being tax-deductible expenditures, were part of our charity budget. Again, it was convenient not to go too deeply into defining church and support of church. So we let the Internal Revenue Service define church; and church was competing with Pathfinders, Greenpeace, American Friends Service Committee, and the never-ending Nuclear Referendum Committee. We change our philosophy about which charities and how many charities we'll support every few years, but the budget and process still included church.

I was part of the visitor squad in my old church. A bunch of us would go to the house of fellow-parishoners to chat about church involvement and ask for that good old financial support. The pledges that came in were widely disparate, some well-off people giving very little or giving amounts that were so high I couldn't comprehend how one family could pledge so much money to one organization. I encountered people who gave as much as they could, even when it wasn't a lot, because they loved their church. I encountered people (like me) who gave a basic amount cheerfully but without apparent commitment. I encountered

(continued on page 84)

Living Together Spiritually

(continued from page 83)

people who could have given but refused to even though they were members. I encountered people who didn't have a dime to spare.

All these behaviors reminded me that there are many kinds of relationships and commitments and maybe I should take another look at my relationship to my "spiritual home"—something that took a long time to do. This delay wasn't due to fear for the safety of my wallet. It turned out that I was in the wrong church and hadn't in fact found my "spiritual home."

Then I changed churches. When I first found the Swedenborgian Church I was very tentative about pledging. I think I was still operating on the lunch-money plan and I was also feeling a little shy about the whole business of "having a church." Because I was church shopping, dividing my time between this and another church, my pledge was half what it might have been.

When I allowed myself to understand that I really do love the Swedenborgian community of worshippers, my pledge tripled without my even whimpering. And I began to contemplate the nature of love and money.

So what is my church? Who are you beautiful people that I can laugh, cry, dream, and pray with? How much do you mean to me? What do I get from being in community with you? What is our community?

I began to look at church community as a commune. How would it be if we all lived together on a big piece of land, working and managing our lives in concert with each other? What would we all do if the road needed plowing, the hay needed to be brought in, the children's center needed more furniture, the methane generator needed inventing? I'd be right in there with time, energy, and—yes—money, helping to create and sustain our community.

Well we don't all live together—physically. But I'm becoming increasingly aware that we all do live together spiritually. This church is not a social club for me. It's a com-

mune of souls working fertile ground, tending animals, raising children, and inventing new ways of being—on a spirit level. I don't see you every day. I may not see you all every week. But we are living together, through the bonds of this community, beyond our physical limits.

This church is not a charity to me. Like a loving home, where we maintain the living space, put braces on the kids' teeth, take the pets to the vet, and earn money that goes right out the door again for food, clothing, fun, education, and shelter, this is where an important part of my life goes on, life in relationship with other souls. Like a home, I may have a budget I try to stay within, but when it's time to spend some money to keep my home in good health, I will spend the money, muttering or not.

So what is this community worth to me in dollars? (Auggghh!) How can I translate this spirit-filled view into a late 20th-C American earth plane reality of money? (You'd think Swedenborg would have a correspondence for us on this point.)

I went through many formulas trying to find the perfect amount of money for my spirit household budget. I haven't reached the point where I can go 50-50 with the earth plane stuff yet, sorry. But in the end I did decide that while I'm off selling my earth time to an employer, I can dedicate one hour each week as working for spirit. It's not even close to tithing—only 2.5%. Maybe next year (or next week) I'll look back on this and wonder how I could have been so chintzy. But for now, it's an increase and it feels ok.

Wrestling with the questions around "what is my church and what does it mean to me" has been a valuable exercise for me. Who'd have thought that thinking about money could be spiritual?

Remember the Magic Penny!

Eli Dale is a "new" (within the last year) member of the Portland Swedenborgian Church in Maine. She is on the church council and the publicity committee, and is a computer programmer and coordinator of volunteers by profession.

Bradshaw a Success in Pawnee Rock

Bradshaw: On the Family video tapes were presented each week at the Pawnee Rock Swedenborgian Church in Kansas between January 12 and March 14, 1992. The Rev. John Bennett reports that the event was advertised in the towns of Great Bend, Larned and Pawnee Rock, covering a population of approximately 20,000. The average weekly attendance was 16 people, fifty percent of whom were non-members. They all stayed for discussion and refreshments after the program. Following this very successful community outreach effort, plans are in the works to present Bradshaw's *Homecoming* series next fall, a natural sequel to the *Family* series which includes the "inner child" work.

The Pawnee Rock church is also housing weekly meetings of the Leadership Education and Action Against Drugs (LEAD) organization, a five-week program for parents and children. Ten families are presently attending.

Corrections

We apologize for the following errors in the May 1992

Messenger:

- The phone and FAX number for Editor Patte LeVan was listed incorrectly on p. 79. It should be (219) 325-8209.
- Under "Nominees Selected," p. 73, Steve Koke (IMSU) and Pat Zacharias (PMSU) are not up for reelection this year; their biographies should not have been included. On p. 77, the Rev. Marlene Laughlin was incorrectly listed under the heading for Nominating Committee candidates. She is the ministerial nominee for the *Committee on Admission to the Ministry* (CAM), and Elizabeth Johnson is the CAM nominee for the layperson slot.

His Grace Has Seen Me Home

Joy Henderson

Like most everyone, I've heard the song "Amazing Grace" since childhood. Unlike most songs, this one has the unusual quality of embracing any mood and lifting it—providing comfort when one is weary, expressing joy in times of happiness or furnishing a way to feel connected with all humanity when one is experiencing a sense of isolation. It is also a melody that touches our most profound selves and has words that can express our deepest gratitude.

For me, the song has just recently moved beyond triggering childhood memories of worship and solace, beyond even the usual adult connections with forgiveness and atonement. I experienced full force a remarkable event and there seemed to be no other way to describe it than as a state of grace. When, after 12 years in prison, my sentence was commuted and I was granted an immediate, unconditional release, my roommate asked me how I felt. There was such an avalanche of emotions to catalogue that I really did not know where to begin—gratitude, joy, relief, excitement, anticipation of opportunity, impatience to begin and more. But when I finally spoke, I found myself saying the exact word to sum up all the awe, thankfulness and amazement—*grace*. I said that I felt I was "in a state of grace," words I can't recall ever using before.

As the days went on, that glow and wonder remained and I gave much thought to the meaning of grace. I believe it is possible to receive it anytime, but I haven't yet found the way to do that consistently. Silence is the key, meditation, prayer, counting one's blessings with a feeling of total gratitude, appreciating the grandeur of nature and all of God's creation—these are the places I begin and find to work well. Even so, after a few days in the hustle and bustle of the world, I found it necessary to go far off alone and do the inner work needed to get back the feeling of at-one-ment. If left unattended, even grace seems to wither.

I thank all of you for your prayers, good will and good wishes. Your many kindnesses helped more than you can imagine. The generous contributions to my release fund turned the dream into reality. It was, and is, the love, time, support, and generosity you shared with me that *helped create a state of grace*.

On April 7, 1992, Joy Henderson emerged from Rockville Training Center, Indiana, amid smiles, thunderous cheers, applause, and a bell ringing 12 times, one for every year she had been in prison. Those wishing to write or call may reach her at 1592 N 400 W, LaPorte, IN 46350. (219) 325-8209.

Grace

*You know of course that you haven't
earned it.
For if you had, it would not be what it
is;
Beauty of the candle after you've burned
it,
The dark bird rising like smoke, always
from ashes.
Remembrance of heat and light, describ-
ing itself
Invisibly upon the air of the mind,
That takes the life lived in a fury of
self-
Love and remakes it into something that
shined
So brightly that it might have been a
star,
Instead of the candle you were burning
at both ends.
And now the night grows black,
wherever you are,
Except for the golden shimmer that
descends
To the earth through miles of lonely
outer space
And lights up your misspent life, with
saving grace.*

—Kelly Cherry

*Reprinted from The Atlantic
Monthly, May 1990, with author's
permission.*

Temenos Blossoms

Temenos at Broad Run, the Swedenborgian Church's conference and retreat center in West Chester, Pennsylvania, is maturing and developing. Since the property was purchased in the fall of 1986, the number of programs we have offered has increased each year. In the winter and spring of 1992 our programs have included *A Couple's Retreat—Intimacy and the Spiritual Journey*; *The Healing Power of Breath*; *Woman's Gift of Sexuality*; *First a Man, Then a Clergyman—Being Men Together*; *Creation Spirituality—a Playshop*; *Sacred Space Retreat for Clergy and Other Helping Professionals*; *Proprioceptive Writing Spring Retreat*; *Changing Our Patterns of Anger—a Workshop for Women*; *Spring Trails Day and Herb Garden Planting*; *Ritual for Healing Grief*; *Spiritual Light as Healing Energy*; *May Festival Picnic*; *Reconstructing Your Family*; and a *Sunday Afternoon Greek Film Series*.

In addition to presenting these workshops and retreats, Temenos has made its facilities available to churches and other non-profit agencies. Some of the churches that have had programs here include the Episcopal Church, the Presbyterian Church, the Methodist Church, and the American Baptist Convention. The Eastern Baptist Seminary held an all-day workshop and Cabrini College met here. A Quaker Men's Group held a weekend retreat, and Lutheran and Baptist churches have inquired about reserving the facilities. The Religious Council of Greater West Chester has met at Temenos, and an inter-racial task force is conducting monthly meetings here.

The Temenos facilities include four buildings and all are being used for pro-

grams, retreats, workshops, and overnight housing. The Gate House has been renovated and is now available for groups up to forty people. It is particularly suited for Saturday workshops which can be held independent of weekend retreats at the Farm House. The Philadelphia church (now known as the Swedenborgian Church at Temenos) conducts its worship services at the Chapel in the Farm House. Social activities are held in the living room, warmed by the fireplace. A growing number of individuals and couples are making use of the facilities for private retreats. Several weddings and receptions have been held at the Farm House as well as in the gardens and beside the stream. Sky Meadow, the home of the director, is used on a regular basis for Saturday workshops, weekend retreats, Temenos Board meetings, and overnight housing.

One of the newest features at Temenos is the offering of purification ceremonies in Native American sweat lodges. At the spring equinox, ceremonies were held at sunrise and sunset and over thirty people participated. Regular services are held on the first and third Saturdays of each month. Plans are being made to erect a teepee to accommodate

communal gatherings. The group has volunteered to help maintain the meditation trails, clear vines that threaten to choke many of the large trees, and gather firewood for the fireplaces in the retreat houses.

Encouraged by the denomination's recommendation to proceed with the construction of the main conference center building, the General Council voted in January to authorize site development work at Temenos, to bring in a driveway from Route #162 to the upper plateau, where new buildings will be erected. The site development will include a septic system for the whole complex, parking areas, utilities, and landscaping. The Philadelphia church has voted to provide the money for this development, at an amount not to exceed \$600,000.

The General Council also voted to authorize the construction of an eight-bedroom residence building that will include facilities for meetings, office, and book room. It is expected that construction will begin this summer or fall, and be available for use by next spring.

Council reaffirmed its commitment to the ultimate completion of the Temenos project including construction of the main conference center

building of the Eric Wright or similar design. The Philadelphia church has offered to contribute \$150,000 for this building, and Council will concentrate its efforts to raise the additional funds needed to complete the project.

The main center building, as designed by Eric Wright, will include a chapel with seven Tiffany stained-glass angel windows. These windows came from the chancel of the Cincinnati church at Oak and Winslow Streets



Farm House at Temenos

(continued on page 94)

We Thank You

The Messenger and Communications Support Unit thank all of you who have sent subscriptions and donations to *The Messenger* between March 1991 and April 1992. Your gift and those of Swedenborgians who came before us enable our church to offer this ministry of communications between church members and outreach to the public. Contributors were also acknowledged in the May and September 1990 issues, and June 1991. If we have inadvertently omitted your name, please let us know. Expressing our appreciation to you is important to us. Again, our heartfelt thanks to the following:

Alliance of New Church Women (National)

Myrel Allison
Alliance, Ohio

Stephen Applin
Averill Park, New York

Bessie Behrendt
Great Bend, Kansas

Bertha Berran
San Diego, California

Gustave Bischof
Lititz, Pennsylvania

Mrs. John D. Boyle
Mansfield, Massachusetts

Bridgewater Swedenborgian Church
Massachusetts

S. Claire Gabrielle Chaulin
La Baule, France

Cleveland Swedenborgian Church
Ohio

Isabel Carpenter
Naranja, Florida

Agnes Cowern
St. Paul, Minnesota

Josephine Cowern
St. Paul, Minnesota

Betty Drummond
Markdale, Ontario, Canada

Peter and Patricia Eldredge
Marshfield, Massachusetts

Hilda Epp
Saskatoon, SK, Canada

Alice and Charles Ford
Downing, Wisconsin

Irene E. Gibson
Saltcoats, SK, Canada

Julia Gunther Haid
Clemson, South Carolina

Pastor Olie Hjern
Stockholm, Sweden

Catherine Hoffman
Taylor, Michigan

Kent Kessinger
Houston, Texas

Stephen E. Levine
Belmont, California

Beverly and Ronald Lewis
Wilmington, Delaware

Mr. and Mrs. L.J. Light
Abbotsford, B.C., Canada

Los Angeles Swedenborgian Church
California

D. Carl Lundberg
Los Angeles, California

Sam McBride
Salt Lake City, Utah

Anna and John McLevige
Rockford, Illinois

Tatsuya Nagashima
Fujisawa City, Japan

The New York Association

Daniel and Elizabeth Nielsen
Springfield, Ohio

The Ohio Association

Jimmy Parham
Asheville, North Carolina

Leon Rhodes
Bryn Athyn, Pennsylvania

Mr. and Mrs. Philip Schneider
Ingham, Australia

Elora and Hampton Schoch
Roxboro, North Carolina

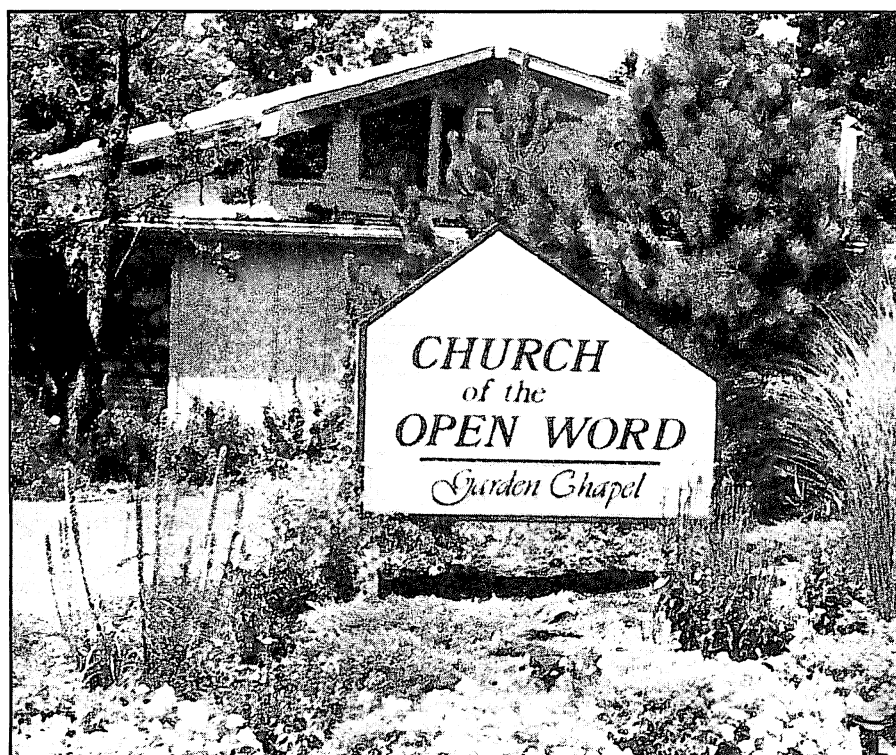
Marcia Smith
Pittsburgh, Pennsylvania

Elizabeth Trautman
Pittsburgh, Pennsylvania

J.C. and Gloryann Webb
Amenia, New York

Western Canada Conference

Isabelle and Charles Winfield
Berea, Ohio



The Lord is in His Holy Temple . . .

Convention '92 — June 24-28

Oh the things you can think if only you try, Dr. Seuss wrote in one of his children's books.

He might well have been describing Swedenborgians in St. Louis.

When members of the St. Louis church looked for a new home in the late 1950s, some wished for a building open to nature, the sun and the spirit of God.

They found what they had sought.

Several members had visited the Wayfarers Chapel, a glass, wood, and stone structure built along the Pacific Ocean in California as a memorial to Emanuel Swedenborg.

The St. Louisans patterned their church after the California chapel. They put their church atop a hill in what became a residential neighborhood about 15 miles east of downtown St. Louis.

Natural stone forms the floor and

a wall that divides the world outside from the Word within.

Inside, growing plants correspond to increasing knowledge of God. At the heart of the church, a Bible lies open in a glass chancel. The view of the garden and sky beyond serve as a reminder that worship looks beyond itself.

About 12 years ago the church began a wedding ministry, which has grown to serve about 150 couples a year. The church offers a wedding place for couples in the area who want a spiritual ceremony but who have yet to find a church home together. The wedding ministry also contributes financially to the regular church program.

Several years ago, members turned their thoughts once again to renewal of their church home.

Carole Rienstra, wife of the

church's minister, the Rev. David Rienstra, took a course called "Manifesting Your Heart's Desire." Ann Westermann, the teacher and a member of the church, encouraged her students to use all of their senses to describe what they carried in their hearts.

Carole imagined new stone steps and a flourishing garden in place of chipped steps and an aging landscape. In her mind she walked into a courtyard. She smelled lilac, honeysuckle, clematis and roses. She heard water trickle and felt the cold pools of a fountain.

In two years, members of the church, a landscape architect and a naturalist from the national church helped bring the vision alive.

The courtyard came last year as a memorial to Ann's sister, Kay Peterson. Plants and trees on three acres around the church stand as memorials to other friends and relatives.

Two members of the church, Mark Erickson and David Hollweger, recently designed a trail that meanders through woods north of the church.

Several months ago some members of the church presented Carole with a framed excerpt from the writings of Swedenborg. Carole had the thoughts etched on a small black iron sign near the steps that lead between crabapple trees to the church.

The sign says:

This (heavenly) peace is like the morn or dawn in spring the night past, all earthly things are filled anew with life at the rising of the sun; the scent of plants is wafted here and there by downdrift of the dew. The gentle breath of springtime gives the soil fertility and fills our minds with charm; and this because the morn or dawn in springtime is responsive to the state of peace that angels have in heaven.

—Carolyn Bower

WHAT IS HOME . . . AND WHO IS FAMILY?

"What is Home...and Who is Family?" is the theme of Convention '92 and this year's mini-courses.

Mini-course sessions are from 10:30 a.m. to noon Thursday, June 25, and 10:30-noon and 3:00-4:30 on Friday, June 26.

The following is a partial list of mini-courses:

God as Mother—

Perry S. Martin, Ph.D.

We are created in the image of God. Our spiritual growth involves incorporating both masculine and feminine elements in order to express both divine love and wisdom in our lives. Traditionally we have learned of God the Father. We will use guided imagery to connect with feminine aspects of the divinity.

Local Church Stewardship—

Robert Freeman

Robert Freeman is Vice President for Development at Eden U.C.C. Seminary, St. Louis, Missouri. Local Church Stewardship is an important theme as it relates not only to financial resources but also the development and use of people's skills and talents. People are the heart and soul of the church.

Men's Wisdom Council—

Lon Elmer

As described by Lon, "An opportunity for men to get together and speak from their hearts. Using the sacred space of the ancient wisdom councils as our model, we will honor each

man for what he has to say without judging him." Lon asks that you bring along a drum if you have one.

Sing a New Song—

Carole Rienstra

In this mini-course, participants will learn how singing a song corresponds to our desire to learn the ways of the Spirit and the truths of the Word. We will discuss how singing actually gives birth to beauty, reflecting the life of the Lord. Time will be spent vocalizing and preparing a place of music for worship on Sunday. "Singing, when it is done with attention, represents the regenerate state."

Storytelling—

Brenda Hollweger

In countless cultures, both primitive and modern, the history and wisdom has been handed down through the oral tradition. This mini-course will illustrate the place of storytelling in culture.

Swedenborg and the Family—

Rev. Dr. Dorothea Harvey

An introductory level mini-course on the teaching of Swedenborg as it relates to Convention's theme, "What is Home...Who is Family?"

Swedenborg Discovers Columbus—

Rev. Robert McCluskey

A review of the variety of responses to the upcoming 500th anniversary observation of Christopher Columbus' arrival to the Western hemisphere; from celebration to condemnation, from hero-worship to personal and corporate repentance. An effort to explore both sides of the issue. This presentation is in the larger context of a more focused look at the NCC resolution, "a faithful response to the 500th anniversary of the arrival of Christopher Columbus"—what it does and does not say.

Understanding Family Systems—

Rev. Eric Allison

Family systems is currently one

of the most widely used therapeutic approaches. This session will be an introduction to family systems theory. It will cover the basic dynamics and terminology created by Murray Brown, M.D. The presentation will offer insight into one's own family and how the family system from which we come interacts in the home and in church life.

Why Family? Why Home?—

Sharon Billings

An attempt to move from our actual experience of family and home to a broader and higher vision of what these mean. Realizing why he/she (God) could have set it up otherwise, why DID the Lord set up the whole phenomenon of families?

Changes to Constitution and By-Laws

This is notification that a vote will be taken at this June's convention sessions on amendments to the Constitution and By-Laws, to bring them into conformity with votes regarding the church's name, to incorporate non-specific terminology in reference to gender, and to clarify references to the organization as a whole.

Examples include the following:

- "Swedenborgian Church" to replace "General Convention"
- "chair" to replace "chairman"
- "the denomination" to replace "Convention"

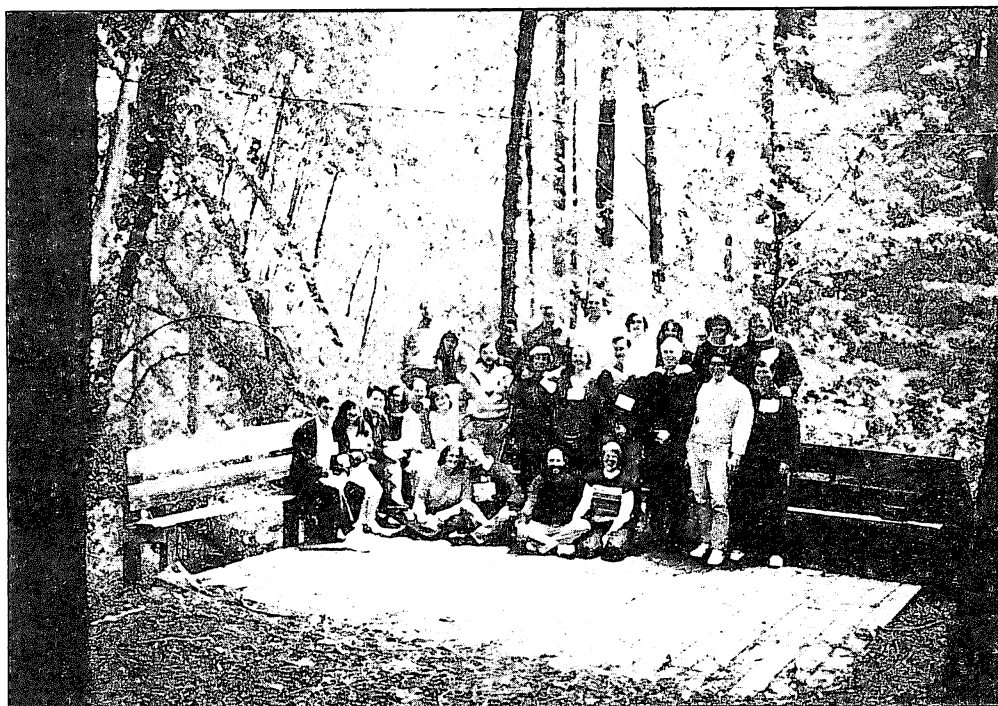
In January 1992 General Council approved these changes to be presented for approval in June. They will be presented for two votes, encompassing all the changes to the Constitution and By-Laws respectively.

The above constitutes notice of the substance of the amendments. Copies of the Constitution and By-Laws with the proposed changes will be available at the convention sessions.

CONVENTION SCHEDULE JUNE 24-28, 1992

WEDNESDAY	THURSDAY	FRIDAY	SATURDAY	SUNDAY
*BREAKFAST SERVED IN WOHL CENTER CAFETERIA 24	7:00 a.m. Early Worship 25	7:00 a.m. Early Worship 26	7:00 a.m. Early Worship 27	28
* B R E A K F A S T 7:30 - 8:30 A.M.				
11:00 - 12 noon Executive Committee of General Council	8:45 a.m. Family Worship 9:00 Speaker (to be announced) 10:15 - 11:30 Mini-courses 11:45 - 1:45 p.m. Women's Alliance Luncheon Southeast Room	8:45 a.m. Family Worship led by Rev. Ron Brugler 9:00 - 10:30 a.m. BUSINESS SESSION III 9:45 a.m. Sunday School Association Meeting 10:30 - 12 noon Mini-Courses	8:45 a.m. Family Worship 9:00 - 10:00 a.m. BUSINESS SESSION V 10:00 a.m. SSR Corporation Meeting 11:30 Children's Presentation	8:30 - 10:00 a.m. CHECK OUT at registration desk Wohl Center 1st Floor 10:00 a.m. Convention Worship Service DEPARTURES
L U N C H 12:00 - 1:00 P.M.				
1:30 p.m. General Council 4:00 p.m. National Women's Alliance Board	2:00 p.m. Family Worship led by Rev. Richard H. Tafel, Jr. 2:30 - 4:15 p.m. BUSINESS SESSION I 4:00 p.m. Report of the Nominating Committee 4:30 p.m. Departures for Church of the Open Word (Code A)*	1:30 - 3:00 p.m. Family Worship BUSINESS SESSION IV 2:00 p.m. Elections 3:00 - 4:30 p.m. Mini-courses 4:30 p.m. Departures for Church of the Open Word (Code B)*	1:30 p.m. Departures for outings General Council Post-Convention Session 5:30 p.m. Departures for Riverboat Cruise	
D I N N E R 5:45 - 6:45 P.M.				
7:30 p.m. Opening of Convention Wohl Center, 2nd floor Banner Procession Opening Worship President's Address Greetings and Announcements 9:00 p.m. Reception hosted by the Ohio Association	7:30 - 9:00 p.m. Business Session II 8:30 p.m. Nominations from the floor 9:30 p.m. Reception hosted by Illinois Association and Church of the Open Word	7:30 p.m. SSR Concert SSR Graduation SSR Reception After other events NCYL dance; all ages are invited	6:00 - 10:00 p.m. RIVERBOAT CRUISE Buses return to Washington University	*Codes to be assigned at registration.

MARRIAGE ENRICHMENT: A MINISTRY TO COUPLES



The Marriage Enrichment gang of the San Francisco Church pause momentarily for posterity.

Thirteen couples nestled into a retreat center surrounded by giant redwood trees March 20-22 to enrich their marriage in a weekend offered by the San Francisco Swedenborgian Church. Marriage Enrichment is an internationally known movement started by David and Vera Mace, the legendary pioneers in marriage-building skills.

David Mace has written more than a dozen books and scores of articles on marriage, and he has co-authored two books with his wife, Vera. He is best known for his view that the changes in social structures over the past two hundred years have altered the goals and purposes of marriage. Whereas for many millennia, external pressures of social obligation, economic necessity and extended-family considerations justified the maintenance of a marriage, even when it had no enriching internal

life, today's world has removed most of these as sustaining pressures upon marriage. Today, personal fulfillment is regarded as the chief aim and objective of marriage, and if a relationship isn't providing an ongoing rewarding and satisfying experience, a rapidly increasing percentage of couples see no reason to continue. As one of his memorable lines sums it up: "Marriage today must be held together by a cohesion from within, rather than by coercion from without."

Some forty years ago, David Mace set out to discover insights into marital relations so that tools can be placed into the hands of couples for skillful development of their marriage. The organization that has grown out of the Maces' work is the Association for Couples in Marriage Enrichment (A.C.M.E.), whose purposes are to provide training and

resources to couples anywhere who express a need for them. Marriage Enrichment weekends are noted for an emphasis on improving communication skills, on understanding anger and constructively resolving conflict, and on developing a lifestyle conducive to nurturing the internal life of marriage.

The successful and upbeat weekend of the San Francisco group was led by a certified "facilitator" couple, Harry and Lollie Starbuck. Half of the couples were drawn from the active membership of the San Francisco congregation, and the other half were recruited from couples married recently at the San Francisco church. Information about Marriage Enrichment can be obtained by calling (919) 724-1526 or writing to: Association for Couples in Marriage Enrichment, P.O. Box 10596, Winston-Salem, NC 27108.

Opinion

In this section of the *Messenger* we are pleased to present the varied views of our readers. Letters published here do not necessarily reflect the opinions of the Editor, the Communications Support Unit or the General Council of the Swedenborgian Church. Published letters may be edited for brevity and clarity.

When you see an opinion with which you disagree, please send your own views to the Editor so that *The Messenger* can be a forum for individual viewpoints. We welcome letters on all pertinent topics.

Full Circle Around

To the Editor:

Again, *The Messenger* brightened a rather cold March day, with a special warmth coming from Eleanor Harrington's "Full Circle Around" in the April issue. Many thanks. As a worker in the study of the Near-Death Experience for more than fifteen years, I treasure such stories and found this a beautiful and very meaningful experience.

Leon Rhodes

Bryn Athyn, Pennsylvania

DeLand Hospitality

Dear Editor:

In January Elizabeth and I were looking for a change. Plans for a trip to Australia proved prohibitively expensive. We thought of Fort Myers Beach in Florida where we had enjoyed the Ministers and Spouses meetings a year ago. That proved expensive for one couple.

Then Elizabeth remembered that Swedenborg House in DeLand, Florida had advertised their cottage. We found that it was available in February and we booked two weeks. The cottage is not a deluxe condominium but clean, freshly painted, quiet and a very central place from which to operate. So we could go to the Space Center, Disney attractions in Orlando and to the ocean. We also had a delightful trip to Fort Myers Beach to visit the Tafels, including our friend of many years, Corinne.

It was especially nice to visit some old friends in DeLand and to have such a delightful host and hostess as the Revs. Skuli and Deborah Thorhallsson who made sure we had whatever we needed. It was a pleasure to join in the Sunday service

with Skuli's warm and feeling spirit of worship.

So we would recommend the cottage at Swedenborg House—the rates are virtually impossible to beat.

David and Elizabeth Johnson
Bellevue, Washington

Swedenborg on the Sexes

To the Editor:

How not to make a point—leave half of it out. In my article "Swedenborg on the Sexes," (February 1992 *Messenger*) a major point about Swedenborg's definition of the sexes in his book, *Conjugal Love*, paragraph 32, didn't quite make it into my original manuscript. If readers are interested, they can substitute the following two paragraphs at the bottom of the second column on page 23:

"One interesting consequence of this high inwardness is that the man and woman in his definition are already married. We don't expect marriage to be part of a definition of the sexes, for it looks outwardly like just one application of sexuality. Sexuality is normally expected to be a constant that can be studied in anyone under any set of circumstances, and our habit is to approach n. 32 as if it were about a generic man and a generic woman. But Swedenborg found conjugal love, not the individual self, at the highest level of his investigations. That is, only in close and intimate marriages does the deeper core of sexuality reach its highest development and become suitable for use in a basic definition of the *masculine* and the *feminine*. The forces in n. 32 produce a vital exchange of life and consciousness that makes an angel tell Swedenborg, "She is my heart, and I am her lungs" (n. 75). Until an intimate relationship occurs, sexuality is relatively uncentered and unfinished.

"Paragraph 32 therefore doesn't comment on the general state of women. It is an elevation of marriage to the level of a fundamental truth about human sexuality, and it fits in with Swedenborg's later tendency to make conjugal love the most fundamental of all human loves."

I hope that's clearer.

Steve Koke

Rough 'N Ready, California

Journey to Jerusalem

To the Editor:

The Rev. Paul Martin Grumman's article "The Journey to Jerusalem," in the April *Messenger*, would have been better if he had acknowledged that he borrowed rather heavily from "Journey to Jerusalem: a Meditation given by Elizabeth Boyden Howes, Ph.D. at Union Theological Seminary, N.Y.C., on Ash Wednesday, February 12, 1975."¹ Although he does mention Dr. Howes in the article, he gives no indication at all of the extent of his indebtedness to her.

While I value the work of Joseph Campbell, I hardly agree with Rev. Grumman that he "probably studied mythology more than anyone who ever lived." He was marvelously prolific and a wonderful popularizer, but his work cannot be compared in profundity with that, say, of Karl Kerényi or Erich Neumann. In addition, he was hardly the first to speak of the journey as one of deaths and resurrections.

Rev. Grumman's article is both seasonable and helpful. Only one more tiny point bothers me. While each of us does indeed have a "land within," it is by no means automatic that that land is identical with the "Kingdom of God." (*Messenger*, p. 62). The Kingdom of God, within or without, depends on whether we have made God sovereign there, *in the manner in which we live our lives*. It is certainly the case that we cannot present ourselves fully to God until we know something of our "inner land," beginning with being honest about our motives. I agree fully with Rev. Grumman that this is "hard, scary, painful," involving numerous hardships and psychic deaths. I don't believe Jesus would have urged us to this journey unless he could also assure us of the tremendous joy and spiritual feasting which it yields to us as its living fruits.

¹*Guild for Psychological Studies Publishing House, 2230 Divisadero St., San Francisco, CA 94115*

John L. Hitchcock
La Crosse, Wisconsin

Opinion

In Response

Dr. John Hitchcock is correct in noting that I used Elizabeth Howes' book as a reference for my article. The Elizabeth Howes quote and three or four short well-known quotes by other authors were included in her book. When I first presented the article as a sermon, I highly praised Elizabeth Howes' book and read the quotes directly from it. In submitting the article to the *Messenger* I inadvertently neglected to mention the book. My article was a synthesis drawn from several of my favorite resources and I should have acknowledged them all. Elizabeth Howes' book, *Journey to Jerusalem* is from the Guild for Psychological Studies, which publishes many books that I find to be a wonderful blend of Christian and Jungian thought. The Guild's book, *The Choice is Always Ours* is a fabulous collection of quotes which I "borrow" from all the time. The Joseph Campbell quotes came from *The Power of Myth* interviews with Bill Moyers. For the Swedenborgian perspective and understanding of the Bible, I am primarily indebted to the Rev. Dr. George Dole, although the misunderstandings are purely my own.

Rev. Paul Martin Grumman
Duvall, Washington

Dear Editor:

In regard to Paul Martin Grumman's excellent article (April *Messenger*), may I add that facing our shadow selves, our flaws—which are disobediences to the laws of God, is the first step in regeneration. Until one knows what is wrong with him, he cannot possibly move toward the light in himself. Once having taken spiritual inventory, he can then focus upon laws of God as what he must obey in order to transform—this is potent aid in the transmutation.

This self-administered medicine is sure cure of all that ails us.

Merry Browne
Louisville, Kentucky

NCC News

As part of the restructuring of the NCC inaugurated in May 1990, the Council and the four new Support Units developed mission and function statements. This is third in a series of mission statements we are presenting to help *Messenger* readers better understand the work and structure of the NCC.

The Church World Service and Witness Unit is the international arm of the Council. This Unit is responsible for work formerly done by the Division of Overseas Ministries and the International Affairs Commission, as well as Church World Service. Following is their statement of Mission and Function.

Mission Statement of the Church World Service and Witness Unit

The Church World Service and Witness Unit, as an integral part of the National Council of the Churches of Christ in the U.S.A., is established to "serve God's vision of love, justice and peace with partners in the U.S.A. and around the world, be responsible servants with people in need, and be responsive to the relationship between international and national witness."

The Unit carries forward the ecumenical traditions, rich diversity of experience, understanding, and deep commitments and relationships developed by the churches and other constituencies through the Division of Overseas Ministries, Church World Service, and the International Affairs Commission. Through it, the member communions seek together to discern and respond through global witness and service to the leading of the Holy Spirit in changing national and international contexts.

The Unit engages in and promotes relationships of reciprocity, mutuality and solidarity with partner councils, churches, ecumenical groups, and peoples' movements around the world, and with local and regional ecumenical bodies within the United States. It participates in the world-

wide ecumenical movement, responding both at home and abroad to the leadership and insights provided by the World Council of Churches.

The Unit seeks to make the churches' unity in Christ more fully manifest, is open to and invites the participation of other eligible non-member communions, church agencies, and mission bodies. It also pursues dialogue and deeper relationships with peoples of other faiths.

The Unit embodies and complements the efforts of the member communions for inclusiveness, cooperation and unity in witness and service in order to:

- proclaim the Gospel with one voice and share with others the Christian faith which binds the churches together and inspires them to engage in witness and service;
- cooperate with councils, churches, and other groups in relationships and programs that strengthen ministries of service, witness and international justice throughout the world;
- encourage and assist churches, groups and individuals to engage together effectively and responsibly in global stewardship and ecumenical sharing, which includes both giving and receiving;
- encourage and facilitate continuing theological reflection on the global mission of witness and service;
- strengthen bonds with local communities and peoples' movements within the United States, and provide opportunities for them to be involved in witness and service and develop relationships with people of other nations;
- provide an instrument for effective response to people in need through the provision of relief; response to refugees and displaced persons and the conditions which cause their uprootedness; and support for self-reliant and participatory socioeconomic development;
- identify economic, political or other structures which deprive people of the fullness of life and pose threats to God's creation;

(Continued on page 94)

Temenos

(Continued from page 86)

and will provide an inspiring setting for the sacred space that is Temenos. Thousands of people will enjoy these windows each year as they come to Temenos for worship, weddings, retreats, workshops, seminars, and other programs.

Four of the seven windows have already been donated. Three remain, which can be given in loving memory of individuals or families. The suggested donation is \$10,000 per window which includes cost of installation. For more information about the windows, including pictures, call or write to Temenos at 685 Broad Run Road, West Chester, PA 19382, telephone (215) 696-8145.

An important element of the Temenos concept is the development of a community. Seven people are in residence now including Ernest and Perry Martin, Howard and Betsy Friend, Roger Smith, and Marti and Jennifer Bailey. Erni Martin is Director of Temenos and minister of the Swedenborgian Church at Temenos, Perry Martin is Program Director and provides services as a psychotherapist. Howard Friend is the senior minister of Gladwyne Presbyterian Church and resides at the Gate House with his wife, Betsy. Betsy is our marketing representative, and leads retreats and workshops with Howard and with Perry. The Friends were instrumental in our obtaining a \$10,000 foundation grant for programming. The Martins and Friends meet at the Chapel for worship every Wednesday morning at 8:00, and also gather for a potluck supper each month with Roger and Marti. Roger and Marti are caretakers at Temenos and they reside at the Temple House, across the driveway from the Farm House. Roger is a general contractor and contributes his extraordinary skills to the maintaining and improving of the buildings and grounds.

As the new buildings go up and programming and activities increase, we will look forward to welcoming new people to the community. From the beginning we have thought of

providing facilities for retired people. Two house lots are available on the Temenos property, or you may wish to buy or rent a house or apartment in the West Chester area. To explore these possibilities, plan a trip to Temenos. We will reserve a room for you at the Farm House, Sky Meadow, or the Gate House as you visit to consider how you might help to realize the Temenos dream.

*Rev. Ernest O. Martin, Director
Temenos
West Chester, Pennsylvania*

NCC

(Continued from page 93)

- influence public and private attitudes and practices through providing a global, ecumenical perspective on international issues, and engage in public policy advocacy both directly and through participation in ecumenical movements and coalitions.

Built upon Christ as the chief cornerstone, the Church is called to witness to God's sovereignty over the whole of Creation; to continue Christ's ministry among the hungry, the poor, the afflicted, the prisoners and the oppressed; and to proclaim the Gospel, gathering people into redemptive communities of support and love in order that they might live together in peace and justice, anticipating the coming of God's reign on earth.

To this calling, by the power of the Holy Spirit, the Church World Service and Witness Unit seeks to respond.



PACIFIC COAST ASSOCIATION RETREAT— *Recovery and Rebirth*

The Pacific Coast Association was honored to sponsor another Southern California retreat in Palos Verdes February 28, 29, and March 1, 1992. The theme for the retreat was "Recovery and Rebirth in a Loving Community." The thirteen participants were led by Dr. Perry Martin of Temenos, Westchester, Pennsylvania. She used many of John Bradshaw's ideas and techniques about how to reach and heal one's inner, wounded child. She brought her own gentle, calm and inspired leadership and healing to aid the group in reaching instant rapport and trust. The group worked, rested, played, hiked, worshipped and made friends in a beautiful atmosphere overlooking the deep blue waters of the Pacific Ocean.

Participants included Ruth Kerhart, Redondo Beach; Mareta Tafel, Lomita; Jo Doutney, Glendale, Cindy Gutfeldt, Berkeley; Barbara Reinhart, Ventura; Cecelia Lang, Lawndale; Betsy Walters, Gardena; Manon Washburn, Tujunga; Phyllis Marine, San Gabriel; Phyllis Bosley, San Francisco; Norma Kapp, Corona; Susan Zierner, Burbank; Lucke Thorensen, Hermosa Beach.

Next year's retreat will again be led by Dr. Martin over the weekend of February 26, 27, 28, 1993 in Orange, California.

*Mareta Tafel
Lomita, California*

To feel another's joy
as joy in oneself,
that is loving.

from Divine Love & Wisdom 47

—Swedenborg—

Moving Toward the Light

(Continued from page 82)

have meant to them. They tell me, too, what they want for me and share their own struggles and search to find life's meaning and significance. And life's richness continues to increase as they bring their husbands, wives, and the delightful grandchildren to visit.

Of course I'm sharing my own perspective here, recognizing that one cannot be as full a father as one might wish without the love, warmth, caring and devotion that only the children's mother can bring. Each parent offers her or his unique self in mutually searching, experimenting and working through together the ways to try to be helpful and useful to the children.

There is no question in my mind that the basic teachings of Christianity, the faith and insight that came through my parents and the understanding of God and life enlightened by our church's faith have had an inestimable effect on me as a father. For all the blessings God has provided me, one of the most significant of which is being a father, I am profoundly grateful.

The Rev. David Powell Johnson is a pastoral counselor in Bellevue, Washington.

SUMMER CAMPS

Plans are jelling for our various church camps for another camping season. Our camps include Paulhaven in Western Canada, Almont in Michigan, Beside-the-Point in Ohio, Fryeburg in Maine, and Blairhaven in Massachusetts. Some of these are for children and teens, others are family camps. We encourage you to take advantage of the educational and fellowship opportunities at one of these camps. For further information, please contact the Central Office in Newton, Massachusetts.

Commencements

Birth

Noce—Danielle Elizabeth Noce was born March 17, 1992. Parents are Debbie and Don Noce, and proud grandparents are Eldon and Annella Smith, San Diego Swedenborgian Church in California.

Deaths

Dodd—Mildred M. Dodd, born November 11, 1911 in Dundee, Kansas, entered the spiritual world March 30, 1992, in Great Bend, Kansas. Resurrection services were conducted April 1 at the Pawnee Rock Swedenborgian Church, the Rev. John Bennett officiating.

Grattan—Marjorie C. Grattan, 87, lifelong member of the Swedenborgian Church, entered the spiritual world March 20, 1992. Her family celebrated her freedom at a Swedenborgian resurrection service on April 21, 1992, at Los Gatos Meadows Chapel, Los Gatos, California. Marjorie was a satellite member of the Philadelphia church.

Quiles—Dr. Ramon E. Ramirez Quiles, age 94, entered the spiritual world December 14, 1991. Dr. Quiles is survived by his wife of 53 years, Velma Bates Ramirez, long-time member of the Boston Swedenborgian Church, now living in Puerto Rico.

The Swedenborgian Church

(Statistics as of December 31, 1991)

Associations	Numbers of Societies		Ordained Ministers			Authorized Lay Leaders	Members			No. of Delegates
	Active	Inactive	Active	Inactive	Retired		Active	Inactive	Total	
Canada	1	0	3	0	0	0	145	72	217	16
Connecticut	1	0	0	0	0	0	11	9	20	3
Illinois	6	0	2	2	0	0	134	44	178	15
Kansas	2	1	2	0	1	0	110	0	110	13
Maine	2	0	3	0	0	0	80	205	285	10
Massachusetts	7	0	7	4	3	0	226	84	310	24
Middle Atlantic	1	0	1	0	0	0	86	29	175	10
Michigan	3	0	4	0	0	0	119	56	175	13
New York	1	0	1	0	0	0	24	42	66	4
Ohio	3	2	1	0	0	0	75	0	75	9
Pacific Coast	5	2	6	2	2	1	196	32	228	21
Southeast	1	1	3	0	1	0	39	34	73	5
Western Canada										
Conference	8	0	2	0	5	0	199	0	199	21
	41	6	35	8	12	1	1444	607	2051	164
Societies										
Gulfport	1	0	0			(All figures as of 12/21/87)	20	0	20	4
Georgetown, Guyana	1	0	0	0	0	0	18	7	25	3
TOTALS	43	6	35	8	12	1	1482	614	2096	171

The President Reports

As I write this report to you, I am finishing my income tax forms to meet the April 15 filing deadline. Certain hostile feelings rush to my head and cause a degree of righteous indignation. It happens every year about this time. I react to government's seeming indifference to the homeless, the poor, the millions bypassed. Children going hungry and uneducated . . . indifference to one another's needs.

I remember the biblical injunction to love one another. I am thankful for our church teachings which reinforce the worth and dignity of all people, the universality of the Lord's redeeming grace, and the need to put our faith to work in everyday life.

How then might our churches best put to use our theological perspective on living?

One way is to encourage all of us in whatever we decide to do—individually or as church groups—to help *with the problems that we identify*. "Think globally; act locally" is not just an empty slogan. And our local fellowships of believers can help facilitate our work, both by act-

ing in community on specific projects, and by encouraging us in our individual efforts.

Whether we choose to help someone learn to read, staff a hotline, hammer nails for Habitat, collect donations for a food bank, or raise money for these or other projects, our local church groups can be active participants with us. It's easy to get discouraged and lose enthusiasm, but every local congregation can be a cheering section to help keep its members involved.

On a less material level, if we look at how governments have failed to meet the real needs of people, we see that our stated purpose is yet more relevant . . . "to facilitate the spiritual well-being of people." We know that if we give our children and young people a firm foundation in understanding Scripture's message we give them the basic ingredients for love and life. But we need to emphasize this message to the adult world as well, in all of our activities—whether actively "helping" or just our ordinary routine.

When we do this, the homeless may find a spiritual home, the poor may find the richness of an ever-widening spiritual dimension; and those passed by may find inclusion

in the Lord's kingdom.

This then, is one way we can help to counteract government's complacency and impotence—to touch the life of another individual in an extraordinary way so that new life comes forth—to make a difference.

And the cup will continue to fill.

Richard H. Tafel, Jr.
President

Emanuel Swedenborg was born January 28, 1688, in Stockholm, Sweden. Although he never intended a church denomination to be founded or named after him, a society was formed in London 15 years after his death. This 1787 organization eventually spawned the present Swedenborgian Church.

As a result of Swedenborg's own spiritual questionings and insights, we as a church today exist to encourage that same spirit of inquiry and personal growth, to respect differences in views, and to accept others who may have different traditions.

Swedenborg shared in his theological writings a view of God as infinitely loving and at the very center of our beings, a view of life as a spiritual birthing as we participate in our own creation, and a view of Scripture as a story of inner-life stages as we learn and grow. Swedenborg would conclude, "All religion relates to life, and the life of religion is to do good." He also felt that the sincerest form of worship is a useful life.

**The Swedenborgian Church
of North America
The Messenger
48 Sargent Street
Newton, MA 02158**

**Non-profit
Organization
U.S. Postage
PAID
Plymouth, IN
Permit No. 105**

Forwarding Address Correction Requested

S.S.R.
48 SARGENT ST
NEWTON MA 02158-2399